A. M. D. G.

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OF THE

IRISH PROVINCE, S.J.

VOL. I., NO. VI., JANUARY, 1903.

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Father Alfred Murphy, S.J.

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A BRIEF MEMOIR

OF

FATHER ALFRED MURPHY, S.J.

BY FR. RUSSELL, S.J.

FATHER ALFRED MURPHY was born at Youghal, April 17th, 1827. For his education he was sent to Clongowes, where he went through the full course of studies, even the class of philosophy, under Father Henry Lynch. He was always popular, both with his comrades and his masters. His schoolboy nickname of "Steamer" was a very covert compliment to his commanding stature and his energetic gait and deportment; less openly complimentary, indeed, than the title of "The Handsome Scholastic," by which he was known in Dublin a few years later, when teaching in Belvedere College.

At the end of his Clongowes course he sought admission into the Society, and he began his noviceship September 5th, 1844, at St. Acheul, near Amiens. In France, also, he went through some of his higher studies.

He worked as Master for ten years, two of them at Belvedere, and eight in Clongowes. He certainly had charge of the Rhetoric Class in his *Alma Mater* in July, 1859—the only Clongowes Academy Day ever enjoyed by the present chronicler, who also remembers the very favourable impression made by Father Murphy on the junior students of Maynooth when he came over, a few years earlier, to the great ecclesiastical College to dine with the Professors on the invitation of the brilliant young Professor, who was afterwards Dean Neville of Cork. That was the year, 1852—1853, when Father Robert Carbery, who had been his contemporary at Clongowes, was Prefect in the Junior House, along with another future Jesuit, Father Peter Foley (may he rest in peace!).

Between the two dates just mentioned, 1852 and 1859, Father Alfred Murphy had made his theological studies and become a priest. He studied at St. Beuno's in North Wales, and also in Dublin, during the one year (1858) the Theologate was established in North Frederick Street, with Father Michael O'Ferrall as Rector and FF. William Kelly Edmund O'Reilly, and Daniel Jones as Professors.

Father Murphy made his Tertianship in Rome; and he was professed of the Four Vows February 2nd, 1864. He was Minister in Belvedere for two years, and from October, 1865, to December 7th, 1870, he was Rector of St. Stanislaus College, Rahan, Tullamore. During his term of office the tower of the church was erected, and the fine wing parallel to the front building was added to the College.

The same month in which he ceased to be Rector of S. Stanislaus' College saw him Vice-Rector of St. Ignatius College, Galway, December 19, 1870; and in 1872, July 18, he became Rector, which office he filled till March, 1876. From that date till his death he was a most zealous and hard-working member of the community of St. Francis Xavier's, Upper Gardiner Street, Dublin, which is acknowledged to be one of the most efficient and popular churches served by the Society in any part of the world.

Father Alfred Murphy never spared himself in taking his share of the hard and constant work imposed on the members of this community by its very traditions and reputation. He was to the very last indefatigable in the confessional, where he was all prudence and patience. He exercised there and everywhere the apostleship of kindness with unwearying perseverance and marvellous success.

These qualities, as well as great shrewdness and tact, were displayed in the very efficient manner in which he discharged for many years the peculiarly difficult task of arranging for the immense number of convent retreats, etc., given by our Fathers. Considerable knowledge of human nature, and other natural and supernatural qualifications were needed to deal with so many Mother-Superiors and so many of his own brethren. This delicate duty involved a vast deal of letter-writing, in which art Father Murphy excelled. He wielded a graceful pen; and he contributed some musical verses to *The Irish Monthly*.

Father Murphy filled the post of Socius to the Provincial for several years before 1894. For six months (1889-1890) he was Vice-Provincial during the absence of Father Timothy Kenny in his visitation of Australia.

His golden jubilee as a Jesuit (1844-1894) was duly celebrated at St. Francis Xavier's, Dublin, especially in the recreation-room, after dinner, where one of the community attempted a rhymed version of the story we are telling. The lines may seem too frivolous for the present context; but an ancient poet has asked:

> "Ridentem dicere verum
> Quid vetat?—"

and a modern poet:

> "Shall we leave gaiety
> All to the laity?"

Some of the lines will require a little annotation: for instance,

some may not recognize under the name of the Sham Squire the late W. J. Fitzpatrick, the biographer of Lady Morgan, Dr. Doyle, Father Burke, and Father Healy. He was generally known as the Sham Squire from the name of one of his contributions to the gossip of Irish history. Once he attended (as was his wont to attend everything of the sort) the Inaugural Lecture of the Law Students' Debating Society. He met some Jesuit the next day and remarked: "Your Society was well represented in the audience last night; we had Edward the Confessor and Alfred the Great"—namely FF. Kelly and Murphy. Accordingly the following poem was called "Alfredus Magnus," with an additional allusion to Albertus Magnus, O.P.:

"A babe was born one April morn of yore,
Just three score years ago and seven more:
Whence came that Youghal baby's alien name?
No Alfred at that date was known to fame
Save him, the Saxon Prince, whose ears grew red
With a sound boxing when he burned the bread.
The world not yet knew Alfred Tennyson,
Nor yet had heard of Mr. Alfred Bunn,*
At whom the critics used to poke their fun,
A Golden Jubilee of years ago.
Strange name to give an Irish babe, I trow;
His happy mother, too—oh! what was *her* name?
Methinks this junction of most Celtic surname
With name baptismal so extremely Saxon—
You'll say my muse and I have turned our backs on
All common sense in broaching this idea—
Yet in these wedded names I seem to see a
Prophetic inkling of the future man,
Whose inches should exceed the normal span:
For that sweet babe, grown up to man's estate,
Shall by Sham Squire be dubbed 'Alfred the Great.'
And thus MacMurrough's name with Alfred twined,
Irish and English elements combined,
Might seem to augur for this babe of grace
The better qualities of either race,
As if his very speech should, willy nilly,
Smack of Kanturk and eke of Piccadilly.
An English accent and an Irish heart
To eloquence a special charm impart:
Though (for e'en jokes should aim at being true),
The accent might as well be Irish too.

* He wrote the libretto of Balfe's Operas, and was called derisively "the Poet Bunn." Yet there are worse songs than "The Heart bowed down by weight of woe."

At last, too slowly, from thy name to thee
We come, and to thy Golden Jubilee.
For half a century thou well hast borne
Religion's happy yoke. Ah! time has shorn
The waving raven locks of long ago,
And those that linger on have paled to snow;
But still thy heart is youthful as a boy's,
And still thy tongue can to the cheerful noise
Of Recreation lend its ample share—
'Long be it so!' is of all hearts the prayer.

Thy day of power is for the nonce gone by,
O thou most sociable of Socii!
But grace and tact are not confined to *one*—
I greet with reverence the rising Sun.
No Christian battlefield has ever seen
A doughtier knight than 'our good Prince Eugene.'*

Meanwhile our handkerchiefs and cheeks are wet,
For ah! *thy* sun, Ex-Socius, is set.
Yet who can tell what news o'er land and sea
Is speeding now from far Fiesole?
Last Sunday's Gospel bids us not aspire,
Yet some descend that they may go up higher.

Well, high or low, thou well wilt play thy part
With graceful attitude and genial art;
And when thy tale of well-spent years is told,
Like this thy Jubilee, shall be thy crown—of gold."

Some of the last lines refer to an event that had just occurred, namely, Father Murphy had been succeeded as Socius by Father Eugene Browne, who still continues to fill the office. The allusion to Fiesole refers to the expectation of a new Provincial—who, however, proved to be the Very Rev. Patrick Keatinge.

The poet implies in one place that Father Murphy was an admirable community-man, always happy in making those about him happy. He delighted in pleasant conversation, taking a large share but not too large a share of it for himself. He was invariably good-natured, good-humoured, amiable, and truly charitable. He enjoyed greatly an interesting piece of news or a good story, especially if he were himself the retailer of it. But all this genial *bonhomie* was founded on solid virtue.

For a year or so it was noticed that his health was failing. In his last sickness he gave great edification. Even when his mind wandered a little towards the very end, his gentle ravings turned

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* Southey's *Battle of Blenheim.*

to the works of zeal that had always engrossed him. In one of his last days he made his way (at quite an impossible hour, indeed, when the church was empty) to the confessional in which he had for so many years laboured with untiring assiduity; and, still later, he was heard making arrangements about certain convent-retreats. With characteristic sweetness and calmness he received the Last Sacraments, which were administered by Father Edward Kelly, who had just returned from the meeting of Procurators at Rome. He died his happy death October 28th, 1902, half way through his 76th year. The requiem Mass of his obsequies was the first for many years in St. Francis Xavier's of which he was not himself the celebrant. It was attended by the Archbishop of Dublin and Dr. Gaffney, Bishop of Meath, and by a very large number of priests and laity. His holy remains await the Resurrection beneath the shadow of the noble Celtic Cross that marks the burial-place of the Society of Jesus in the Cemetery of Glasnevin. May he rest in peace!

A SHORT HISTORY

OF

SOME EARLY IRISH JESUITS.

FATHER DAVID WOLFE.

Seemingly on the Continent, about the end of the year 1578 or beginning of 1579, died Father David Wolfe, a native of Limerick. He may be looked upon as the pioneer Jesuit of the Irish Mission, having been the first member of the Society, after Fathers Brouet and Salmeron, to labour in Ireland. After having spent seven years in Rome, and been Rector of the College of Modena, he was at the instance of Pope Paul IV., who made him Apostolic Nuncio, sent by Father Lainez to Ireland, where he landed at Cork on the 20th January, 1561. On hearing of his arrival vast numbers flocked from places as much as sixty miles distant to receive his ministrations. Cardinal Moran speaks of him as "one of the most remarkable men who, during the first years of Elizabeth's reign, laboured in the Irish Church to gather together the scattered stones of the Sanctuary." He came to Ireland with plenary powers from the Pope to examine what sees were vacant, and to recommend fitting persons to fill them. Moreover, he was charged to visit the chief Catholics of the kingdom, especially the four principal princes or lords, to visit the bishops and parish priests, to establish grammar schools, provide

teachers, found, if possible, monasteries, hospitals, and places of refuge for the poor, and to inform the Holy See of the real condition of the Irish Church. He was also empowered to establish an Irish University in conjunction with the Primate. In 1567 the Primate and Father Wolfe were captured and imprisoned in the Castle of Dublin. In the following year Pope St. Pius V. wrote to his Nuncio in Madrid: "We have been informed that our venerable brother the Archbishop of Armagh has been cast into prison . . . . and that our beloved son, David, of the Society of Jesus, is also closely confined in the city of Dublin, and that both of them are treated with the utmost severity. Their sufferings overwhelm us with affliction, on account of their singular merit, and their zeal for the Catholic faith." Father Wolfe endured the sufferings of a loathsome prison for five years, after which he made his escape to Spain, accompanied by Sir Rice Corbally. In 1575 he again returned to Ireland, where, for the three following years he laboured among his afflicted countrymen. His portrait is preserved in the Irish College at Salamanca. Father Hogan asserts that he died in the county of Clare in Ireland.

FATHER EDMUND M'DONNELL, Martyr.

At Cork, in Ireland, on the thirtieth day of January, in the year 1580, Father Edmund M'Donnell, or O'Donnell, died a glorious martyr for the faith. He was a native of Limerick, and was the first member of the Society to suffer martyrdom in Ireland, whither he had been sent by Pope Gregory XIII. to assist his fellow countrymen. Shortly after his arrival he was seized, in 1575, in his native city, and dragged, with many circumstances of cruelty, to Cork. Here he was thrust into the common prison and several times tortured. He was at length condemned to death for his adherence to Popery, for preaching and propagating Popish doctrines, and for refusing to acknowledge the spiritual supremacy of the Queen of England. He was executed on the eve of St. Patrick's Day, being hanged, disembowled while still living, and having his body cut into quarters, which were exposed in different quarters of the city in order to strike terror into the inhabitants.

FATHER ROBERT ROCHFORD.

In Lisburn, on June 19th, 1588, died Father Robert Rochford, a native of Wexford. He entered the Society at Rome in 1564, and in 1567 he went to Dillingen to study under the supervision of Blessed Peter Canisius. In 1575 Father Rochford was teaching a school in Youghal along with Father Charles Lee. Dr. Farmer, at that time Bishop of Cork, thus wrote to the General of the Jesuits,

in 1577: "Fathers Charles Lee and Robert Rochford are spreading the best odour of their Institute in Youghal, where they teach school, and with great industry train their scholars and the townspeople in the knowledge of the Christian Doctrine, in the frequentation of the Sacraments, and in the practice of solid virtue." Father Henry FitzSimon, in a work published in 1611, speaks of him as one of those Irishmen who by their pains advanced the public good of their country, leaving their glorious memory in benediction, by whom our said country hath received many rare helps and supplies, especially in these latter days, to the great advancement of God's glory, and the discomfiture of heretics." Father Rochford was a gifted linguist, and according to Stanihurst, a learned divine, a sound philosopher, and a man of varied record. He laboured seven years in Lisbon, to the great spiritual advantage of the Catholics of Ireland, England, and other countries, who came thither, and whom his skill in many languages enabled him to instruct and assist. After a life spent in various toils, dangers, and sufferings, he died at Lisbon on June 19th, 1588.

MAURICE EUSTACE, Martyr.

In Dublin, on the 9th June, 1588, Maurice Eustace, an ex-novice of the Society, suffered a glorious martyrdom. He was born of an illustrious family at Castle Martin in the county Kildare, and was already a Master of Arts when he entered the Society of Jesus at Bruges in Flanders. His father, a rich and powerful man, was much displeased at this step, and wrote to the Fathers telling them that Maurice was his heir, and insisting on his return to Ireland. His superiors advised him to comply with the wish of his father, who, on his return, offered him a large fortune and a rich and handsome wife, if he would abandon his project of joining the Society. Deaf alike to the threats and entreaties of his father, Eustace returned once more to the novitiate in Flanders. But the menaces and threats of his father pursued him, and the Fathers, being afraid of the consequences of retaining him, sent him back once more to Ireland. Some months after his return he was ordained without his father's knowledge. On learning what had taken place the father, in a transport of fury, had his son arrested and imprisoned in Dublin. He died shortly after, and the younger brother, eager to secure the property, denounced Maurice as a Jesuit, a priest, and an enemy of the Queen. Adam Loftus, then Chancellor, offered to set him free, and give him his daughter in marriage, with an ample dowry, if he would change his faith. He refused to do so, and was sent back to prison. On the appointed day he was brought to trial before a jury of twelve heretics, and found guilty of high treason. He was drawn at a horse's tail to the place of execution. The

Chancellor again repeated his offer, and again Maurice rejected it. "For Jesus Christ's sake," he exclaimed, "I have come here, ready to suffer ignominy and pain, and to shed my blood. I will not abandon Christ for an heretical wife, for an uncertain life, and for my liberty; and as He died on the Cross, I desire and hope to die for Him on the scaffold." This brave soldier of Christ was hanged and quartered, and so earned the martyr's crown, on the 9th June, 1588, or, according to Bruodin, in the month of November, 1581.

FATHER NICHOLAS COMERFORD.

In Spain, about the year 1599, died Father Nicholas Comerford, a native of Waterford in Ireland. He was the first of sixteen Waterford Jesuits of the name who lived between the years 1590 and 1640, and the first of the many celebrated natives of Waterford who joined the Society of Jesus. Among the three thousand students who at one time frequented the lecture halls of the famous University of Louvain, the genius and learning of this city of Waterford shone with the brightest lustre. Having received his early training at the then well known school of Dr. Peter White, Comerford went to Oxford, where he received his degree of Doctor of Divinity on the 23rd October, 1576. He then returned to Ireland, where his zealous labours in the ministry attracted the hostile notice of the Lord President of Munster, who spoke of him as "teaching against our religion," and thereby "causing a number to despair," or in other words, to be converted to Catholicity. The same high authority speaks of him as being, with Father Archer, afterwards of the Society, "the principal agent of the Pope," and complains that "Popery is mainly supported by the students of Waterford educated at Louvain, by whom," he adds, "the proud and undutiful inhabitants of this town are cankered in Popery."

Father Comerford was ultimately obliged to yield to the stress of persecution, and take refuge on the Continent along with Father Archer. While abroad he entered the Society at Madrid. Brennan, in his *Ecclesiastical History of Ireland*, says that "he was one of the most eminent lecturers in Louvain . . . . Wishing to combine the religious with the literary life, he entered the Society of Jesus. He was afterwards," he adds, "sent to Spain, and he was there honourably employed for many years, and obtained unbounded applause in some of the most celebrated colleges of that kingdom." Cardinal Allen and other influential persons endeavoured, in 1589, to have him appointed to the Archbishopric of Cashel, but the humble religious succeeded in evading the proferred dignity. He wrote in English a learned discourse, entitled, *An Answer to certain Questions propounded by the Citizens of Waterford*, as well as a volume of sermons, and many learned tracts on philosophical and theological subjects.

FATHER JOHN HOWLING.

At Lisbon, on the 13th December, 1599, died Father John Howling, a martyr of charity in the service of the plague-stricken. He was born in Wexford in 1542, and entered the Society about the year 1571. With the exception of occasional visits to Ireland, where, for short periods at a time, he strenuously laboured on behalf of the Catholics, the greater part of his life in the Society was apparently spent in Portugal. On the death of Father Rochford at Lisbon, in 1588, Father Howling was sent to take his place. Here he laboured with great fruit among the Irish and English inhabitants. He converted about one hundred and twenty Englishmen, and also brought back to the practice of their religion, or converted, a number of his own countrymen. His great life work, for which he is entitled to the everlasting gratitude of all Irish Catholics, was the establishment of the Irish College of Lisbon, a work in which, together with Father Thomas White of Clonmel, he was the chief instrument. A number of Irish Catholic students, anxious to preserve their faith intact, had made their escape from Trinity College, Dublin, a university originally founded by the Sovereign Pontiff, and restored by Queen Elizabeth with the view of perverting the rising generation of Irishmen. These youthful confessors and exiles for conscience sake landed at Lisbon in a state of utter destitution. Their generous heroism in leaving all for God excited the warm admiration of their fellow-countryman, Father Howling. He at once took these poor castaways under his paternal care, begged money from the principal citizens of Lisbon, and at the cost of enormous labour, energy, and self-sacrifice, built for them the Irish College of St. Patrick in that city. For six years he watched over the rising institution, till, in 1597, he went to receive the reward of his great labours for God while attending the sick during a great plague in Lisbon.

BROTHER DOMINIC COLLINS, Martyr.

At Youghal, in the County of Cork, during the year 1602, Brother Dominic Collins, temporal coadjutor, was hanged, drawn, and quartered for the faith, and for his fidelity to the Society of Jesus. He was the second Irish Jesuit who suffered martyrdom in Ireland, and was of distinguished parentage. In early life he served with distinction in the armies of the Kings of France and Spain, at which time he conceived the idea of becoming a religious, and sought admission into the Society as a lay brother. At first the Superiors, considering his high position and refined taste, and influenced also, no doubt, by the commanding presence and handsome person of the young Irish officer, judged him unfit for the arduous work of a Jesuit lay brother, and refused to receive him in that capacity. He, however, persevered in his request, and having taken leave of his superior

officer, the Adelantado of Castille, he was received into the noviciate at Compostello on the 8th December, 1598. Soon the fervour and exactness of the holy novice set all doubts at rest regarding his vocation and perseverance in religious life, and he became a model of every virtue to his brothers in religion.

In 1602 Brother Collins was appointed to accompany Father James Archer to Ireland, where shortly after their arrival he was arrested and conveyed in chains to Cork. After three months spent in prison he was brought before the Viceroy, Lord Mountjoy, who endeavoured by means of threats and flattery to gain him over to the Protestant religion. Finding all his efforts fruitless, Mountjoy sentenced him to be hanged and disembowelled on account of his obstinate adherence to the faith. During the interval that elapsed before his execution the glorious martyr was most cruelly tortured, in the hope of shaking his constancy, but he bore the most agonizing tortures as though they were a pleasure to him, and offered up fervent thanks to God for deeming him worthy to suffer something for His sake. At length, on the 31st October, 1602, he was dragged forth to offer up his life for Christ. Having reached the place of execution, he affectionately kissed the gallows, and with firm step, and a calm and dignified bearing, mounted the ladder, whence, as from a pulpit, he addressed the people assembled, bidding them be constant in their profession of the true faith. He concluded with the words :—"Look up to heaven, and be not unworthy of your ancestors who boldly asserted their fidelity to the Church. Do you, too, uphold the same, as I myself desire in defence of it to give up my own life to-day." With these words on his lips he was cast off from the ladder, and after hanging but for a short time he was taken down, while he was still alive, his body disembowelled and divided into quarters, and his heart torn out, according to custom. The soul of Brother Dominic passed upwards to its eternal reward on the 31st October, in the thirty-fifth year of his age, and the fourth of his religious life in the Society.

FATHER RICHARD FIELD.

In Dublin, on the 21st February, 1606, died Father Richard Field, who for four years, as Superior of the Irish Mission, and during the short remainder of his life, rendered invaluable service, both to the Mission and to religion in general in Ireland. He was son of the Lord of Corduff, was born about 1554, and entered the Society about 1582. Towards the end of 1599 he was sent as Superior to Ireland, in which post he remained till replaced by Father Holywood in 1604. Jouvancy, in his *Historia Societatis Jesu*, says of him : "Father De la Field was an active and prudent man ; his sermons, conversation, and counsels were much sought by Catholics, and even heretics

and schismatics; his fame and credit set the spies in motion, and caused his capture and imprisonment while he was walking in the streets of Dublin." On his release from prison Father Field returned, nothing daunted to his former manner of life, and narrowly escaped being again imprisoned and perhaps hanged; for, in 1604, a reward of £40 was offered for the capture of every Jesuit. After his death the new Superior, Father Holywood, wrote of him :—" Our dear Richard of happy memory, whose loss I now feel very much, was a man of perfect obedience, and so dear to those with whom he lived that I doubt if they would have mourned more over the loss of their parents than they did for him."

For seven years Father Field had lived and laboured in Dublin and the neighbourhood, instructing and exhorting the Catholics, administering the sacraments, and confirming the citizens in their religion. He was, according to Father Hollywood, the guiding spirit and organiser of the brave and heroic stand which the Catholics of Dublin made for their faith in 1605. Though very ill, he got out of his sick bed, assembled the chief citizens, and explained to them the duty of resistance to the inroads of heresy. Then he went among the nobility and gentry of the neighbouring counties, and induced them to help and encourage the citizens in their resistance to the vexatious exactions of their persecutors. He died at the age of fifty-two years, of which about twenty-four were spent in the Society.

FATHER STEPHEN MURTY.

At Bayonne, on his way back to Ireland, died Father Stephen Murty, a native of Waterford. He entered the Society in 1601, and in 1617 was working in Ireland, where he laboured with marvellous zeal and fruit for seven years, bringing back a great number of heretics to the one true Fold. He was afterwards Professor of the Irish Seminaries of Salamanca and Santiago, and was universally esteemed as a man of wonderful holiness and learning. The Spanish Jesuit, Father Ferdinand de Castro, writing of Father Murty, says :—" He never did an action which savoured of vanity, nor uttered a word to his own credit, though he had splendid talents, as we all know. He was thirty-six years of age at the time of his death, nineteen of which he had spent in the Society, with such singular edification and recollection that no one could find the slightest fault in him. He possessed a remarkable gift from heaven for bringing back heretics to the Church, and this he exercised during the seven years he passed in his native land, to the wonderful benefit and fruit of souls, and to the good credit of our Society. No one ever saw him angry, or heard him say a rash word; and in his long and most painful illness he was never heard to complain that he was in want of anything. On the contrary, his great

characteristic was entire conformity with the Will of God; and his confessor goes so far as to say that he never committed a mortal sin in his whole life." He was buried with much honour and solemnity near the high altar of the Franciscan Church in Bayonne, and his funeral was attended by the Governor of the city, surrounded by his guard of soldiers, by the Mayor and other civic authorities.

FATHER NICHOLAS LYNCH.

In Ireland, exact time of death uncertain, died Father Nicholas Lynch, or Leinich, a native of Clonmel. He entered the Society in 1586. In 1598 he wrote from the College of St. Anthony in Lisbon to his Superior: "I earnestly beg that you will obtain for me, an unworthy and useless servant, the favour of being sent to *that holy and happy mission of Ireland*. This favour I have asked for a long time from Father General and from your predecessor." His petition was granted, and Munster was assigned to him and to his colleague, Father Andrew Morony, as the field of their apostolic labours. His Superior in Ireland, Father Holywood, writes of him and his companion in 1611: "Patrick (Lenan), Andrew (Morony), and Nicholas (Lynch), are the great sinews of our mission, and of longest continuance here, of whose faithful labours, in great variety of times I have been myself an eye-witness these eight years. . . . Nicholas has great zeal and watchfulness, is circumspect in undertaking, and energetic in carrying out his business. . . . And truly when I heard him preach in a public assembly he gave me great satisfaction." In a letter dated "*ex desertis Hyberniæ*," April 3rd, 1605, Father Lynch recommends that "none be sent over to this mission but men that are ripe and sedate, coversant with the institute of the Society, interior, solid, and mortified men; for such truly are required for this new plantation, not indiscreet young men conceited in their own judgment." Father Lynch was still living in 1622. He was very remarkable as a preacher. A volume of his sermons in print is still extant, consisting of 1,200 pages.

FATHER CHARLES LEAE.

Time and place of death uncertain, died Father Charles Leae, an Irishman, a native of Cloyne, in the County Cork. He was educated at Paris, Oxford and Cologne, and entered the Society in Rome, June 24th, 1570. Five years later he returned to Ireland, when he was companion of Father Robert Rochford (see June 19th), in the School in Youghal. He remained at this work till about the year 1579. He was subsequently imprisoned for the faith, but was afterwards released on account of his skill in treating certain noble-

men who were dangerously ill. Under the name of McMorris he gained access to the prison in which Diarmait O'Hurley, Archbishop of Cashel was confined, and where he had been cruelly tortured by having his legs and feet forced into boots filled with boiling oil and salt. Father Leae applied remedies which gave the Archbishop great relief. No further details are forthcoming regarding Father Leae's subsequent career beyond the fact that he died before 1609.

FATHER WALTER WALE.

At his native city of Cashel, in Ireland, on the 6th April, 1646, at the age of 75, died Father Wale (or Wall). This venerable Father was born in 1571, entered the Society in 1596, and was professed of the four vows in 1615. For nearly half a century he cultivated the vineyard in Ireland with wonderful energy and success, and at the cost of great labour and self-sacrifice. He was ever severe towards himself, but full of patience, condecension, and meekness, towards others. His interesting labours and the valuable services he rendered to his fellow-countrymen extracted the highest praise even from his persecutors. The judges on circuit confessed that he and his uncle, Father Barnaby O'Kearney, did more to put down robbery and crime in general, and to establish tranquility in the country than all the law courts in the land. His Superior, Father Holywood, speaking of him says: "Father O'Kearney and his nephew, Father Wale, are old vessels filled with new wine, and have worked with such energy that they require to be restrained lest their health should break down." Again, with reference to his labours in Carrick-on-Suir in 1605, Father Holywood writes: "Father Wale, who is a man of great eloquence, preached on the Passion, and was interrupted so often by the sobs and cries of the faithful, that he had to give up preaching, as his voice could not be heard." The Father was especially instrumental in the conversion of the tenth Earl of Ormond, with whom he had lived for a considerable time, and whose conversion greatly helped on the cause of Catholicity in Ireland. Father Wale was, on one occasion, tried and condemned to death for his religion, but the sentence was not carried out. Broken down at length by the long and arduous labours of fifty years, he died at Cashel, leaving a great name behind him, and being personally much loved and venerated.

FATHER THOMAS WHITE.

At Santiago, in Spain, on the 28th May, 1622, died Father Thomas White, a native of Clonmel, in Ireland, a great pillar of the Irish Church, and a man of extraordinary piety, zeal, and mortification. Of this great Irish Jesuit, Dr. MacDonald, Rector of the College of

Salamanca, wrote as follows: "Father White did more for the preservation of the faith in his native land than any other Irishman ever did, during the terrible ordeal through which the Church of Ireland passed in two or three centuries of persecution. To him is due the idea of establishing Irish colleges in foreign lands, in order to educate priests for the trying and dangerous Irish Mission. Clonmel may well be proud of having been the birthplace of this saviour of the faith in Ireland. Such a man is in every way worthy of a national monument, and I hope to see the day when the Irish church will, in gratitude to his memory, raise one in the Capital of the Kingdom, and another in his native town."

Previous to his joining the Society Father White established, and for ten years maintained at his own expense, a college in Spain, where exiles for their faith from Ireland might be received and educated for the Irish Mission. In 1592 or, according to another account, in 1588, he entered the Society, and that same year he conceived the idea of presenting his young protégés to Philip the Second of Spain, who received him with extraordinary kindness, endowed a College for their reception, and placed it in charge of the Jesuits, under the direction of Father White himself, and Fathers Archer and Conway. Two other colleges were also founded by the King for Irish students at Lisbon and Santiago, in response, as it would appear, to the appeals of Father White. Moreover, the Queen, also, apparently at the instance of this Father, wrote in 1611 to the Pope to beg His Holiness to favour the foundation of an Irish Seminary in Rome.

We are indebted to the Spanish Jesuit, Father de Castro, for the following account of this most illustrious Irish Jesuit;—"This day, Sunday, the 28th of May, 1622, at seven o'clock in the morning, Father Thomas White was called to receive the reward of his great labours and merit. He died of fever. He was sixty-four years of age, and had spent thirty-four years in the Society, during which he laboured with apostolic zeal in the service of God and of the Catholic faith, which, through means of the colleges he founded, has been preserved in his native land. His life and virtues are well-known in the Society, and cannot have justice done to them in a brief letter. All his anxiety, all his desires were for the greater glory of God and the good of his colleges, in behalf of which he toiled incessantly. He had always great resignation to the Will of God, from whom, as he declared before death, he had never asked anything in earnest which he did not receive. . . . To the students of the colleges founded by him he was a bright example of religious perfection, and by his influence and untiring exertions various religious Orders were supplied with distinguished subjects, and Ireland was peopled with holy priests and prelates, who confess that after God, it is to Father White they are indebted for all the good that is in them.

"He edified exceedingly all those lay people who knew him. He practised great penance, and, notwithstanding his age, wore a hair-shirt continually, and took the discipline every day. He cultivated much simplicity in his dress and manner of life, and for his daily food he used only a little bread and cheese, which he ate as he journeyed along the road. When travelling, and amidst the external occupation in which he was almost continually employed, he kept up a singular interior recollection, and never once omitted his exercises of prayer and spiritual contemplation. In his last illness he gave proof of the sanctity of his life. Though death caught him at the moment when he would naturally feel it most, being then engaged in organising the College of Santiago, he bowed down with the most fervent acts of resignation to the holy will of God, and expressed his great regret at not having served Him more devotedly." "We are overwhelmed with grief," adds Father de Castro, "for what the colleges have lost in this father and protector of his country, and his death has created a profound sensation in this Seminary and throughout the whole city, in which it is bewailed with tears."

Such were the life, labours, and death of one of the greatest and most devoted of the Irish Jesuits. "By their fruits ye shall know them," is a text that may well be applied to this saintly priest. In the first fifty years of its existence, under Father White and his immediate successors, the College of Salamanca educated three hundred and seventy students, including one Primate of all Ireland, four Archbishops, five Bishops, nine Provincials of Religious Orders, thirty martyrs, twelve distinguished writers, and forty Doctors and Professors of Divinity, many of whom afterwards filled the first chairs in the most celebrated Universities of Europe.

FATHER JAMES ARCHER.

In Spain, date of death uncertain, died Father James Archer, a native of Kilkenny, in Ireland, one of the most zealous and influential Irish Jesuits of his time. Father Archer was born in 1550, of a most distinguished family, was educated at Dr. Peter White's School in Kilkenny, and entered the Society in Rome on the 25th May, 1581. He was thrice on the Irish Mission in most perilous times. He lived on terms of close intimacy with the great Irish nobles and chieftains, over whom he had exercised an extraordinary influence, which he used so as to promote the interests of religion, while he was honoured with the cordial and implacable hatred of the heretics.

Relentlessly pursued by the priest-hunters, with a price set upon his head, and often forced to find a shelter in wild woods and bogs, Father Archer may be said to have carried his life in his hands. In spite of the terrible persecution to which he was subjected he contrived to hear

many thousands of confessions, to administer the sacraments, say Mass, convert a multitude of heretics, and console and strengthen the afflicted Catholics. In a letter cited by Oliver, as addressed by a layman to the Papal Nuncio, he is spoken of in the following terms: "Father Archer alone was a greater comfort to his countrymen than even a considerable reinforcement of troops. . . . At his nod the hearts of men were united and bound together, not only in the district of Beerhaven, and in the South in general, but also in the greater portion of the Kingdom." So great was the esteem in which he was held by the Father General Aquaviva that, while residing on the continent, he was appointed Rector of Salamanca, and was for fourteen years Superior of all the Jesuit colleges in the Peninsula. He died sometime between the years 1617 and 1626.

FATHER CHRISTOPHER HOLYWOOD.

In Dublin, on the 4th September, 1626, died Father Christopher Holywood, a native of that city. This Father may, in a certain way, be called the founder of the Irish Mission, for he was the first to organize it, and under his government it grew nearly to the dimensions of a vice-Province. Father Holywood was Superior of Irish Mission from 1604 till his death in 1626. On his arrival in Ireland he found only five Jesuits there; when he died there were forty-two members of the Society. At the conclusion of his twenty-two years of office, residences of the Society existed in Dublin, Kilkenny, Waterford, Clonmel, Cashel, Cork, Limerick, Galway, and Ulster. Father Holywood entered the Society at Dole in the year 1382, and was afterwards appointed Professor of Philosophy and of Theology at Padua. After being appointed Superior of the Irish Mission in 1599, he was apprehended at Dover on his way to Ireland, and cast into prison, where he remained until he was sent into exile in 1603. The following year on the eve of St. Patrick's Day he succeeded in reaching Ireland, and summoning Fathers Leinich, Morony, Wale, O'Kearney, and Field, to meet him at Clonmel, he entered on his duties as Superior of the Mission. The period of twenty-two years that followed was one of the most remarkable in the annals of the Irish mission. From the glimpses we get in Father Holywood's letters respecting the labours of the Fathers in this arduous and perilous field of labour, we are enabled, in some measure, to realise the work done by the pioneer Jesuits of these early years. It may, indeed, be questioned whether in any other part of the world the labours of this Society, taken as a body, have produced greater or more solid fruits of piety than here in Ireland. We should also take into consideration the small number of those occupied in them, and the very adverse circumstances under which they were conducted. In the face of privation, suffering, and persecution of every kind, and when at times hounded to death by the priest-hunters, the

Irish Jesuits were often driven to seek refuge in lonely bogs and woods, without food or shelter, yet contrivcd to carry on with singular success the duties of their sacred ministry. In 1617, Father Holywood writes: "Our brethren are so hotly pursued that, in order to keep at large and perform the functions of their ministry, they have to travel by out-of-the-way paths, and pass over walls and hedges, and through woods, and even to sleep on straw, in corn fields and old ruins, at which times they always sleep in their clothes in order to be ready to escape." Again, he writes to the Father General in 1622: "Your Paternity has every reason to thank God for the great success of the Irish Mission S.J., the fragrance of which is the fragrance of a full field which the Lord hath blessed. People never cease admiring and extolling the charity and humility of our Fathers, who shrink from no labour or trouble in working for the salvation of souls."

Father Southwell, in his *Bibliotheca Scriptorum* speaks of the prudence, charity, zeal, and fortitude, with which, in most difficult and critical times, and in the midst of the fiercest persecution, Father Holywood governed the Irish Mission. He died in Dublin, full of years and merits in 1626. Three works of his, written in Latin, are mentioned by Dr. Oliver:—(1) *Defensio Concilii Tridentini et Sententiæ Bellarmini de auctoritate Vulgatae Editionis.* (2) Libellus de investiganda vera et visibili Christi Ecclesia: a 4to vol., printed in Antwerp, 1604, reprinted in 1609. (3) A Latin Treatise, *De Meteoris.*

FATHER JOHN MEAGH.

In the neighbourhood of Cattemburg, a town in Bohemia, Father John Meagh, along with two lay brothers, died by the hands of some Swedish soldiers, out of hatred for the Faith. While in the service of the Duke of Ossuna, Viceroy of the King of Spain, the father had been converted from a worldly life by reading an account of the Irish virgin, St. Dympna. When making preparations for entering the religious state, he was wrongfully accused of some serious crime and cast into prison. Observing in it a statue of St. Ignatius, and calling to mind how that saint had been himself imprisoned, though innocent of any fault, he was interiorly moved to place himself under the saint's protection, and to invoke his aid in his own present trouble. He was soon afterwards set free. His devotion led him to visit Rome during the year of Jubilee, and he then met with an accident which seriously injured his leg. Hearing of this, the Jesuit Fathers received him into their house, and nursed him until he had recovered. He was naturally full of gratitude for their kindness, and as he remembered that St. Ignatius had been crippled in a similar way, he considered the occurrence a suggestion from God that he himself should become a spiritual son of this Saint. He therefore made his application, and was received into

the Society at Naples in 1625. Having devoted himself during his noviceship, with great fervour, to the service of God in his native land, he was ordained priest, and then sent for a short time into Bohemia, that he might prepare for his laborious work on the Irish Mission. Here he was especially noted for his zeal and earnestness, for his intense devotion in offering up the Holy Sacrifice, and for the penetration and clearness of his remarks on spiritual things. Father Meagh was on the point of returning to Ireland when the Swedish forces made an incursion into Bohemia, and our Fathers thought it safe to remove to the neighbouring College of Neuhaus. It was on the road thither that he and his companions encountered some of the heretical soldiery, and were slain by them, Father Meagh receiving a gunshot wound in the breast. It is said that when leaving Glatz, after making the spiritual exercises, he learned, through a supernatural intimation, that he was about to suffer martyrdom. It is further stated that the murderers were pursued and condemned to death, confessing that hatred against the Society had been the motive of their crime. Before the sentence was carried out, they are said to have been converted to the Faith. Father Meagh suffered death on the 31st of May, 1639, at the age of forty-one, having been born in Cork in the year 1598.

FATHER BARNABY O'KEARNEY.

On the 20th August, 1640, at Cashel, died Father Barnaby O'Kearney, brother of David, the Archbishop of Cashel. He was admitted into the Society at Douay, in the 24th year of his age. After teaching Rhetoric and Greek at Antwerp and Lisle, he was sent to the Irish mission with his nephew, Father Walter Wale, in the summer of 1603. Father O'Kearney devoted himself with marvellous assiduity and success to the work of preaching. Everywhere he went his sermons make a wonderful impression. Father Holywook, then Superior of the Irish Mission, in one of his letters to the Father General, says, speaking of the labours of the previous year : "Immense crowds went to hear Father O'Kearney at a Mission given during Lent in one of the counties. In the summer he evangelised two other districts, and with good results, as appears from the steadiness of the people in the Faith notwithstanding prisons and fines." Many remarkable instances are recorded of the effect produced by these sermons. Thus, on one occasion five men, famous throughout the country for the lawlessness and wickedness of their lives, were so terrified by a sermon of Father O'Kearney's on the eternity of the pains of hell, that they went immediately to the Father to be reconciled to God, and were completely turned from their criminal career. In another county he converted, by a single sermon, a certain viscount and his three brothers, along with

all their retainers. The restitutions made through his means in Munster amounted, we are told, to the value of £300, a sum equal perhaps to about £2,500 of our money.

As a natural result of his extraordinary zeal, Father O'Kearney incurred the fierce hostility of the Government. A troop of horse was sent by the Viceroy to Cork to apprehend him and Father Wale, on the 6th September, 1606; but God protected His servants against their malice. During the long period of thirty-seven years this diligent and faithful steward continued, in the midst of every kind of peril, difficulty, and hardship, labouring in the thorny vineyard of his Master. A friend of peace, a promoter of habits of industry and sobriety, a true lover of his country, Father O'Kearney won the high esteem even of his enemies. The Judges of Assize were known to have declared in open Court that the two Jesuits, Barnaby O'Kearney and Walter Wale did more to prevent robbery than all the terrors and enactments of the law. Father O'Kearney died at the age of seventy-five years, of which fifty-one were spent in the Society and thirty-seven on the Irish Mission. A volume of his Sermons for the Feasts and Sundays of the entire year, in 8vo., was printed at Lyons in 1622, under the title of *Heliotropion*. A second volume of Sermons on the Passion of Christ was published in 8vo. form in Paris in 1633.

FATHER HENRY CAVELL.

In Dublin, early in the year 1643, died Father Henry Cavell, a man of great learning and zeal for souls: *vir doctissimus et animarum zelo plenus*. Though paralyzed, he was dragged from the residence of the Fathers in Dublin, and having been most cruelly scourged, and then imprisoned, was finally flung into a vessel, with nineteen other religious and priests, and transported to La Rochelle. Here the venerable confessor of Christ arrived, worn out with suffering and exhaustion, and more dead than alive. He was most charitably received by the rector of the College, Father Destrades, who gave him a lay brother to assist him. No sooner was the good Father restored in some degree to a state of comparative convalescence than, urged on by the burning zeal by which he was consumed, and despite the almost certain prospect of suffering and death that awaited him, he hastened back once more to the scene of his former labours. But God was satisfied with the heroic sacrifice and generosity of His servant. On his passage back to Ireland Father Cavell encountered a severe storm which lasted twenty-one days. He broke down completely under his sufferings, and died in Dublin a few days after landing, a true martyr of charity and zeal.

FURTHER TESTIMONIES

TO

FATHER PETER KENNEY, S.J.

COMPILED BY FR. JOHN GRENE, S.J.

The character of that great and good man, Fr. Peter Kenney, abounds in the rarest, most instructive, and most edifying traits; his history is replete with facts of most absorbing interest to the Society which he adorned, and which was proud of him, and to the country on which heaven bestowed his transcendent abilities and still more transcendent virtues. He was the modern Apostle of Dublin, in no ordinary sense of the word; and indeed, to an incalculable extent, of Ireland at large. His impetuous and high toned eloquence in the pulpit, and never tiring labours in the confessional, kindled up the coldest hearts, and purified the most abandoned; while his retreats, meditations, wise counsels and saintly example, impelled the clergy far and near, in town and country, to the loftiest conceptions of their heavenly calling, and to burning zeal and steadfast fidelity in the performance of its obligations.

The great Dr. Betagh, of the Society of Jesus, when in the evening of his days, often said to his friends, with his usual hearty good humour: "I have not long to be with you; but never fear, I am rearing a cock that will crow louder and sweeter for you than I ever did." Fr. Kenney fully realized Betagh's prophecy.

Eloquence was an heirloom in his family, and it came to him invested with some of its rarest and grandest attributes. It needed no time to make itself known; it took the city by surprise, and held it suspended by its magic chain to the close of the orator's life; it drew forth from the eloquent and learned Archbishop of the West those remarkable words: "The pathos with which he delivered the truths of religion showed that they were the outpourings of a spirit which almost appeared under the influence of divine inspiration, while his profound humility resembled that of S. John the Baptist. He was clear, solid, persuasive, vigorous, argumentative, and fiery, to a degree rarely equalled. He was the light of Dublin, the ornament of the Priesthood, and the glory of the Irish Church."—Battersby's *Jesuits in Dublin*.

In eloquence, and in many other things, Dr. Kenney and Abp. Murray, though both surpassingly great and good, seemed at first sight the very opposite of each other. On closer view, resemblances were discovered, and as striking as the contrast. Theirs was the same humility, the same distaste for the world, the same unwearied

pursuit of one absorbing object, the same generosity, the same noblemindedness, the same unselfish natures, the same gentle and warm hearts. It was delightful to observe how these two great men esteemed, respected, loved each other. The veneration of Fr. Kenney for his Archbishop was unbounded; his opinions he regarded with the most reverential deference. He looked on his merest wishes as laws not to be infringed; he approached and addressed him with the modesty and submission of a child.

All this esteem, confidence, and veneration His Grace reciprocated supremely. His concern at the death of the good religious was extreme. On hearing of it, he exclaimed with bitter despondency: "Alas, he has not left his like behind!"

Fr. Kenney was born in Dublin, 7th July, 1779. He studied under Dr. Betagh, whose lessons of wisdom and piety he ever cherished, and then went to the College of Carlow, which had been but recently opened, and thence he went to Stonyhurst to finish his education. He entered the Novitiate at Hodder, 20th September, 1804. He was ordained at Palermo. In Sicily he was chaplain to the British soldiers, and being called on by the English Governor of Malta to cease his ministrations he replied that being commanded by his General to exercise his ministry he could not give up unless forced to do so by a written order from the governor. The governor wrote the order, and was stigmatized by the great Grattan in a speech in Parliament in which he denounced the bigotry of the English Government at home and abroad. The Prime Minister, Perceval, denied that any such order was given. Dr. Troy forwarded the very order of the governor. The governor was confounded, and from that time gave the Catholic soldiers something like liberty of conscience.

During Fr. Kenney's stay in Sicily, where he distinguished himself in his studies, the King of Naples was obliged to retire to that island, under the protection of British troops. Bonaparte had seized on Naples, and held Pope Pius VII. a captive.

A bold attempt to liberate His Holiness was determined on, in which Fr. Kenney was chosen to act an important part. The first intimation he received of the enterprise was an order to be ready in one hour to sail in an English man-of-war, which was to enter Civita Vecchia and rescue the Pope, to whom Fr. Kenney was to act as interpreter and companion in his voyage to Palermo. He was but too proud to help such a project; but it was suddenly abandoned. In November, 1811, Fr. Kenney returned to Dublin, shortly after the death of Fr. Betagh, and after the consecration of Abp. Murray.

In 1812, Dr. Murray was prevailed on by the other bishops to accept for a while the Presidency of Maynooth, and he was fortunate enough to prevail, in his turn, on Fr. Kenney to act as Vice-President. They held these offices, says Dr. Meagher, but for a short

time, yet the happy result of their combined exertions were in the highest degree satisfactory, and up to this day have not ceased to exercise a wholesome influence on the destinies of the College. They found the discipline sadly relaxed, a spirit anything but ecclesiastical widely diffused, insubordination and moroseness, and foppish ideas of independence, etc.

The vigour, vigilance, and high ascetic tendencies of Fr. Kenney, his reasonableness and moderation, his respectful and friendly bearing towards the students, soon wrought wonders for the reformation of manners in young people naturally so pious and tractable. The suavity of the Abp., his courteous treatment of all who approached him, his very appearance the image of unassuming dignity, completed the revolution. Worldlymindedness of every sort became unfashionable, discipline was re-established, and study flourished. Dr. Murray rarely addressed the assembled students. When he did, so impressive and affectionate was all that fell from him that every sentence was treasured up. Fr. Kenney, on the contrary, very often exhorted them on their duties, and in that strain of fervid elocution and lofty sentiment which kindled up the souls of his young hearers, and elevated their thoughts to a due conception of their destinies. It was for their use he composed his series of meditations, and one of which he produced each evening during his period of office. These unhappily have never been printed, nor was there a copy of them kept by their pious and gifted author. Yet, for many years after his departure from Maynooth, they continued, as they perhaps do still, to furnish the chief favourite source of daily ascetical instruction for the student. Those for whom they were first read hailed them, and most justly, with a perfect enthusiasm of delight. Copies unnumbered were taken by young priests departing for the mission, and were retained as an invaluable treasure of clerical instruction; and to this day they are as prized by many far advanced in life, and perused with that reverence with which they were listened to in the prayer-hall of the College.

Father Kenney resigned his Vice-Presidency in June, 1813, and officiated in Hardwicke Street Chapel, to which his eloquence attracted the *élite* of Dublin. In 1814 he was named Superior of his brethren in Ireland, bought Clongowes on 4th March, 1814, opened it 4th July, and was appointed its first Rector. He governed the College, and yet preached constantly in Hardwicke Street Chapel. In 1819, he was ordered by Fr. General Brzozowski to go with the powers of Visitor to the United States, and performed his Mission with consummate prudence. On his return home, 27th August, 1820, he was again appointed Superior of the Irish Mission, and thirteen years later was made Vice-Provincial when the Mission became a Vice-Province.

The great Jubilee was opened in the Church of the Immaculate Conception on 8th March, 1826, by Dr. Murray.

On week days Fr. Kenney harangued the faithful continually in those effusions of commanding eloquence which never failed to achieve the most signal conversions, while on Sundays His Grace addressed them with the same salutary results. On the first morning of general Communion the Church was overfull, and all partook of the Bread of Angels.

The renovation of Baptismal Vows crowned that memorable morning. It was conducted by Fr. Kenney, who, on beholding the spectacle as he ascended the pulpit burst forth into such strains of jubilation and thanksgiving as put his overflowing audience almost beside themselves, while with uplifted hands and streaming eyes they literally shouted aloud their eternal renunciation of Satan and his works.

In 1830 Fr. Kenney was, by Fr. General Rootham, sent as Visitor to the United States, where he received back the old Residence and Church of the Society in Philadelphia, and published in July, 1833, in Georgetown College, the Decree which constituted America a Province, and made "Provincial" Fr. William McSherry, who was born in Virginia of Irish parents.

On his return home in October, 1833, he was appointed Vice-Provincial, and remained in office till 1836. His health began to sink. In the autumn of 1841 he went to Rome to meet in Council the Deputies of the different Provinces. His journey proved tedious and distressing from the inundations prevailing in the south of France; and the good Father, who was asthmatic also, suffered a great deal. He arrived in Rome, 3rd November. On Sunday, the 14th he complained of cold and a slight fever. On Thursday he was able to sit up in his room the greater part of the day. On Friday morning symptoms of apoplexy became so alarming that he was bled. Towards evening he confessed to Fr. Glover, got Extreme Unction from Fr. Lacroix, and expired in Fr. Esmonde's arms and mine (writes Fr. Connell) without a struggle or a groan, at 10.30 p.m., 19th November, 1841, in the 63rd year of his age.

"On the day of his death he said Mass, and took part in the Conferences of the Fathers; but as the day advanced he felt himself attacked with the malady from which he had long suffered, acute asthma."

"In the far-famed Church of the Gesù, with his glorious Father, St. Ignatius, and a crowd of other illustrious saints and scholars of the Society, repose the remains of this great Irishman, this most amiable man, this most sanctified religious.

"One who esteems his acquaintance with Fr. Peter Kenney as among the chief blessings for which he has to thank a bountiful Providence, has presumed to pay this little tribute to his memory." —*F. W. Meagher.* Of him, Bishops, Priests, and laymen spoke in raptures.

1834, June 3. Thurles. M. Slattery to Fr. Kenney.

I consider the future success of my ministry in this diocese, and the advancement of religion, to depend mainly upon the impression that will be made on the clergy at this Retreat, and I apply to you as the person best calculated to make the first impression.

Many of the clergy of this diocese were under your direction at Maynooth; the others know and respect your character; and all would feel inexpressible delight at receiving spiritual instructions from you. I pray you to have the kindness to accede to my request, and you will not only do incalculable service to the cause of religion but will also confer a great personal favour on

✠ M. Slattery.

1841, 3rd Dec. Archbishop Murray to Rev. Mr. Haly.

The afflicting intelligence which I have just received of the death of our most honoured friend in Rome puts it out of my power to dine with you to-day. I need not say how sincerely I sympathise with you for the irreparable loss we have sustained. R.I.P.

1841, 17th Dec. From Very Rev. Dr. Yore, etc.

Consenting to say High Mass for Father Kenney's soul.

A CONTRIBUTION TOWARDS A HISTORY OF THE IRISH PROVINCE OF THE SOCIETY OF JESUS.

From the Revival soon after the Year 1800.

By the Rev. John Grene, S.J.

Irish history has been said to be *invertebrate*, wanting the backbone which is furnished to the history of England (for instance) by the regular line of kings, around whom historians have found it convenient to group the successive events into chapters. In the history of the Society of Jesus a similar purpose is served by the succession of generals. Even in this fragment of the history of a small province of the *Minima Societas*, the fittest item to begin with is a list of the Irish Provincials. Strictly speaking, the first of these was Father Joseph Lentaigne, who became Provincial on the Feast of the Immaculate Conception, 1860. Ireland was previously a Vice-

Province from the year 1830, and before that date a Mission. It never at any time was united with England, as is at present the case with the Redemptorists and Passionists.

SUPERIORS OF THE MISSION.

Fr. Peter Kenney, September 30, 1812.
Fr. Charles Aylmer, September 29, 1817.
Fr. Bartholomew Esmonde, August, 1820.
Fr. Peter Kenney, September 29, 1821.

VICE-PROVINCIALS.

Fr. Robert St. Leger, May, 1830.
Fr. Peter Kenney, April, 1834.
Fr. Patrick Bracken, May, 1836.
Fr. Robert St. Leger, February 23, 1841.
Fr. John Curtis, March 19, 1850.
Fr. John F. French, June 24, 1856.
Fr. Joseph Lentaigne, February 2, 1858.

PROVINCIALS.

Fr. Joseph Lentaigne, December 8, 1860.
Fr. Edmund O'Reilly, December 8, 1863.
Fr. Nicholas Walsh, April 20, 1870.
Fr. Aloysius Sturzo, March 18, 1877.
Fr. James Tuite, July 31, 1880.
Fr. Thomas P. Brown, April 21, 1883.

The chief link between the Irish Jesuits who flourished before the Suppression of the Society in 1773 and those who resumed their work after the Restoration, was Father Thomas Betagh. He was not the youngest of the ex-Jesuits, for Father John Barron was only 49 years old when he died in 1798, and Father Betagh was over 60 at that date. The following seventeen are given as the survivors of the Irish Mission, as our Province was then called :—

Fr. John Ward	*died*	1775	*aged*	70
Fr. Clement Kelly	,,	1777	,,	69
Fr. Edward Keating	,,	1777	,,	69
Fr. John St. Leger	,,	1783	,,	70
Fr. Nicholas Barron	,,	1784	,,	64
Fr. John Austin	,,	1784	,,	67
Fr. Peter Berill	,,	1784	,,	72
Fr. James Morony	,,	1785	,,	71
Fr. Michael Cawood	,,	1787	,,	79
Fr. Michael Fitzgerald	,,	1791	,,	97
Fr. John Fullam	,,	1793	,,	74
Fr. Paul Power	,,	1795	,,	63
Fr. John Barron	,,	1798	,,	49

Fr. Joseph O'Halloran	*died*	1800	*aged*	74
Fr. James Mulcaile	„	1801	„	73
Fr. Richard O'Callaghan	„	1807	„	79
Fr. Thomas Betagh	„	1811	„	73

These Fathers looked forward with confidence to the restoration of their beloved Society, and they husbanded carefully the resources in their hands, confiding the management of them to one of their number, who gave an account of this fund when they met from time to time. Fr. John Ward filled this office very satisfactorily, and at his death in 1775 Father Fullam succeeded. Attempts were made by certain persons to obtain the control of these funds, but they were kept safe with the help of Fr. Marmaduke Stone and still more of Fr. Charles Plowden of the English Province.

These Fathers devoted themselves to missionary work and also to education in Dublin, with great success, Fr. Austin and Fr. Betagh being the most distinguished. Several youths of high promise were trained up with a view to entering the Society, especially after it had been restored in Sicily in the year 1804 by Pope Pius VI. Thither these candidates for the Society were sent from Stonyhurst, where they had been placed for their education. About this time the Father General Brzozowski wrote to Fr. Betagh a letter, which is preserved in the archives of the Irish Province, and which shows the close relations subsisting between the members of the suppressed Society in places so far apart as Dublin and St. Petersburg :

"Reverende in Christo Pater,

"P. C.

"Cum summa animi mei voluptate a Patribus nostris qui sunt in Anglia accepi quam egregiam operam quamque utilem Reverentia vestra, quamquam aetate provecta, ponat in illa Domini Nostri vinea. Non dubito benevolentiam qua Episcopi Hiberniae prosequuntur Societatem proficisci a zelo apostolico antiquorum Patrum, sed eandem augeri per laborem indefessum quem vident a Reverentia vestra in salute animarum procuranda exantlari. Gratias igitur Reverentiae vestrae ago quantas possum maximas pro hoc erga Matrem nostram amore. Perge, Pater Reverende, eam tuis ornare officiis et beneficiis. Para tui zeli et spiritus successores ex iis juvenibus qui in Anglia instruuntur. Certissimus est concensus Summi Pontifici quoad vestram nobiscum unionem, quidquid quidam aliter dicant vel scribant. Hoc consensu posito, cum melius profecto sit esse, judicarem Societatem in Hibernia etiam resuscitari posse, licet caute, prudenter, et sine strepitu, ne scilicet ob hunc ipsum consensum Sanctissimo Patri novae causentur molestiae. Veniet tempus, et brevi quidem, quo Sancta Sedes etiam canonice scripto hanc unionem confirmabit. Si itaque mature praeparamus socios,

gaudebit tum ecclesia Hibernensium, gaudebit Societas, adesse operarios et milites qui ad praelia Domini praelianda sint parati.

"R. P. Callaghan virum apostolicum saluto ac vereror. Utrique omnem divinam bendictionem precor, meque Societatemque utriusque sanctis sacrificiis commendo.

"Reverentiae Vestrae

"Servo in Christo addictissimus,

"THADDAEUS BRZOZOWSKI,

"P.G., S.J.

"Petropoli, 14 Junii, 1806."

Fr. Betagh, who then filled the office of Vicar-General to the Archbishop of Dublin, had formed high expectations in particular of Mr. Peter Kenney, then about 25 years of age. A friend said to him one day: "Oh! Dr. Betagh what will become of us all when you go to Heaven?" "No matter," answered he; "I am old and stupid; but there is a young cock coming from Sicily that will crow ten times as loud as ever I could do."

In the ninth volume of *The Irish Monthly*, at page 441, and again at page 500 (August and September, 1881), may be found an article entitled, "To Palermo and Back, Seventy Years Ago," which describes the voyage to Sicily of the first band of young Irish Jesuits of the nineteenth century. A letter is there given, dated "Stonyhurst, July 7th, 1809," which the Rector, Fr. Nicholas Sewall, gives "the Rev. Mr. Betagh, Cook Street, Dublin, an account of the departure from Liverpool in the ship *Lascelles* of Bartholomew Esmonde of Kildare, Paul Ferley of Dublin, Charles Aylmer of Kildare, Robert St. Leger of Waterford, Edmund Cogan of Cork, and James Butler of Dublin—all young men of abilities, and likely to do credit to their country." Next follows a minute account of the voyage by Bartholomew Esmonde, then aged 19 years, and the youngest of the little company. Peter Kenney and Matthew Gahan had preceded them to the Kingdom of the Two Sicilies. England then occupied Sicily against France; and Father Kenney was sent on one occasion to Civita Vecchia to act as interpreter between the Pope and the English Admiral, who held himself in readiness to give His Holiness the protection of the British fleet.

Of the little band mentioned above, Edmund Cogan died after a year in Sicily. The others after their ordination were fortunate enough to be at Rome on their homeward journey when the Pope restored the Society throughout the world. They were thus among the first to resume the Jesuit dress. On the 7th of August, 1814, the Bull of Restoration was published at the Gesú where the Pope, in the presence of the Sacred College of Cardinals, celebrated Mass at the altar of St. Ignatius.

Meanwhile, Fr. Betagh had died at 92 Cook Street, Dublin, Feb. 16th, 1811. He had kept an excellent school behind the houses

in Fishamble Street, and amongst his pupils was Daniel Murray, afterwards Archbishop of Dublin, and ever a devoted friend to Fr. Kenney and the Society. Another pupil of his was Michael Blake, the restorer of the Irish College in Rome, and subsequently Bishop of Dromore in Ulster. In a sermon preached on Palm Sunday, 1811, which was printed with another in 1821, and which now lies before us, he pays a very touching tribute to "the Venerable Betagh," as he calls him. The sermon was for the Evening Free Schools, which Fr. Betagh had founded and supported, and which to this day are known as Dr. Betagh's Schools. Already in 1811 more than three thousand boys had received their education in these schools, which have been continuing their work ever since. Dr. Blake speaks of "the man who established that Institution, who cherished the objects of it with the affection of a parent, who superintended their instruction, who rewarded the most promising of them by a classical education, who at the age of seventy-three* would sit down in a cold damp cellar every night to hear the lessons of these children, and contrived to clothe forty of the most destitute of them every year at his own expense." After describing the patriarch's holy death the young priest—who himself lived for fifty years after—gives a wonderful account of the grief shown by the people, "the crowds which, at all hours of the day and night and under the most heavy and incessant rain, were seen pouring in from every quarter of the city to the house where his body lay." His funeral testified to the extraordinary veneration in which he was held by all classes.†

But we have given an undue amount of our space to Fr. Betagh We do so because he was the chief connecting link between the old and the new Society in Ireland. Another of the Fathers during the interregnum, Fr. Mulcaile, translated Feller's Philosophical Catechism into English. Fr. Callaghan, whom Fr. Brzozowski in the letter quoted before, salutes and venerates as a *vir apostolicus*, had suffered for the Faith in the Philippine Islands.

After their return from Sicily in 1812 Fathers Kenney, Dinan, and Gahan resided at No. 3 George's Hill, Dublin, which house is now a portion of the schools of the Presentation Nuns. The Jesuits before and during the Suppression had long been connected with the parish of St. Michan, and they officiated in the Parish Church, formerly in Mary's Lane, but removed long since to North Anne Street. Fr. Kenney was Superior of the Irish Mission of the Society. Another pupil of Fr. Betagh's, Dr. Daniel Murray, had been appointed Coadjutor to Dr. Troy, the Archbishop of Dublin; and yet in June, 1812, he was persuaded by the Bishops to become

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* He was born at Kells, Co. Meath, in the year 1738.

† An eye-witness, still living at a very advanced age, tells of a white dove that was seen peering into the open grave, which, when it was closed, suddenly disappeared.

President of Maynooth College. He yielded, it is said, on condition that Fr. Kenney should help him as Vice-President. In the College Calendar Fr. Kenney's appointment is assigned to the following November. Their term of office was intended to be brief, but it left its mark on the College, and no doubt had a share in the immense veneration with which Dr. Kenney's name is still remembered among the priests of Ireland. The meditations which the Vice-President proposed that year to the students were eagerly copied, and are not even yet forgotten or disused.

The money mentioned before as having been carefully husbanded during the Suppression was expended on the purchase of Castle Browne or Clongowes Wood, in County Kildare, 16 Irish miles, or 27 English miles, from Dublin. It is known by its older name of Clongowes or Clongowes Wood,* but at the time it was called Castle Browne, from the old Catholic family who had owned it, and of whom the head then was General Browne, in the service of the King of Saxony. Captain Wogan Browne is at this present moment a Catholic officer in the British army. The Brownes had been in possession for two hundred years, being preceded by another Catholic races, the Eustaces, whose name still survives in the small town of Ballymore-Eustace, not far distant. The purchase of Clongowes was completed in 1813, but some time was spent in preparing it for its new destiny. The first pupil entered on the 14th of May, 1814. We should gladly mention the boy's name if tradition had handed it down.

There lies before us a fragment of a diary kept by some one at Clongowes two years after. Some little bits of internal evidence seem to point to Fr. Charles Aylmer as its author; and, comparing the handwriting with that of Father Aylmer's "Journal of a Tour in Sicily," which chances to come under our eyes at this moment, the two manuscripts seem to be written by the same person. The Sicilian Journal is dated three years earlier, September, 1813. We notice in it that Fr. Aylmer was already a priest in his 29th year, having been born in 1784. This fragment of a journal ends with a lovingly minute description of the shrine of St. Lucy, at Syracuse; and this is another proof of identity between Fr. Aylmer and the Clongowes Diarist, for it explains what had previously surprised me —namely, why in the Diary December 13 is called "St Lucy's Day," no other saint of November and December being thus mentioned except of course St. Stanislaus and St. Francis Xavier.

The diary begins on October 1st, 1816, giving the *status domus* at full length. Fr. Peter Kenney, Superior of the whole Society in Ireland, prefect of higher studies, preaches every week to the pupils. Fr. Aylmer is the Minister and Fr. Claudius Jantard is Spiritual

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* I have heard that a Jesuit belonging to a part of the world where frame-houses are used, when he heard of Clongowes Wood College, expressed surprise that a large college like that should be made of such frail materials.

Father—a Frenchman who seemed a patriarch in the youthful community, as another old scrap of paper tells us he was born in 1740, and entered the Society in 1756 before Choiseul and Pombal and the Devil had got their will.* Fr. James Butler is Professor of Moral and Dogmatic Theology. Fr. Paul Ferley is Professor of Logic and Metaphysics; and curiously enough it is announced that he is to preach on the next Good Friday still half a year distant. Fr. Matthew Gahan is described as missioner in the parish of St. Nicholas, Francis Street, Dublin, and confessor to the Nuns at Harold's Cross and Summer Hill—the former still the home of the Poor Clares, the latter the first beginnings of the Irish Sisters of Charity. The four remaining priests in the Clongowes Community seventy years ago were Fathers Robert St. Leger, W. Dinan, Bartholomew Esmonde (Superior of the Scholastics), and John Ryan, a missioner in St. Paul's Parish, Arran Quay. Among the Scholastics, the masters and prefects were Brothers Frazer, Levins, Connor, Bracken, Sherlock, Moran, Mullen, and McGlade. Several of these were following the theological classes at the same time, and others were applied exclusively to their studies; of these last, two survived to our own time, dying only two or three years ago, nonagenarians—Robert Haly and John Curtis. A third was the first of all to die, the first buried in the rustic graveyard of old Mainham—Nicholas Fitzharris, who had been a Maynooth student during Fr. Kenney's vice-presidency and followed him when he left the College.

The Diary begins with All Saints' Day, 1816, mentioning that the number of scholars was then 194. On the feast of St. Francis Xavier it is recorded, "J. Heaney came to the house and completed the 200 scholars who are in all on the list 201, in the house 199." Among these were Joseph Lentaigne, who was our first Irish Provincial, and his brother who died recently, Sir John Lentaigne; also Frank Mahony ("Father Prout") and James Lynch, now Coadjutor Bishop of Kildare.

The manner in which Fr. Aylmer's opinion is reported in the following passage is one of my reasons for thinking that Fr. Aylmer wrote the Diary. "The letter from Mr. Kenney on the 3rd was to desire the opinions of Fathers Ferley, Butler, and Aylmer with regard to his preaching a charity sermon in Cork, at the request of the Bishop, Dr. Murphy, and, consequent to his accepting that of Cork, another in Limerick. The two former were of opinion that both ought to be accepted; the latter said he did not entirely agree with them, because he thought that Mr. Kenney's frequent absence from the College, where he had so often declared that all were too young and not to be depended upon, was highly injurious. As to

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* He died at Clongowes in 1821, aged 81.

the propriety of preaching both sermons, Mr. Kenney himself could alone determine, as he alone knew the circumstances and situation of affairs."

The Diary, which records very minutely everything about the examinations and the health of the boys, and sundry other matters, ends with the 13th of December. On the same day, it is said: "We heard that Mr. Kenney had got possession of Hardwicke Street Chapel." A week before, we read: "Miss McMahon still in Hardwicke St. Much opposition made to this establishment by the priests of the parish."

These entries refer to the first Dublin sanctuary of the Society after its Restoration. It was already a holy spot. The Poor Clares, who are now serving God according to their holy state at Harold's Cross, near Dublin, carried out their vocation even amidst the terrors of the Penal Laws. In 1752, some of them who were living in North King Street removed to the house of Major Favier in Drumcondra Lane, now called Dorset Street. "After a few years," say their Annals, from which the Mother Abbess has copied this extract for us, "they built a neat chapel with eight cells over it, at the cost of £800. In the year 1804, October 19th, the community was transferred to Harold's Cross; and their chaplain, the Rev. Bernard McMahon, took a lease of the chapel and celebrated Mass there until his death. He had the eight cells prepared for his accommodation as a residence. The gentlemen of Clongowes College are now in possession of it, the entrance being in 38 Hardwicke Street, which has been built on the site of our kitchen garden that stood at the rere of the convent."

This, the first public Jesuit chapel in Ireland since the Restoration, is still easily recognized in the middle of Hardwicke Street (No. 38). When St. Francis Xavier's Church was opened in 1832, our Fathers used the Hardwicke Street House as a day school till 1841, when Belvedere College was opened at No. 6 Great Denmark Street. It became subsequently a Methodist chapel, and is now a National school under Protestant auspices. It was here that Fr. Kenney preached some of his first sermons with that massive eloquence which has made his name so profoundly respected by the Irish priests and people. Next to him as a preacher was Fr. Esmonde, who began in the miserable little thatched parish chapel of Mainham.

In 1817 Fr. Fidelis Grivel was sent as Visitor to England and Ireland. He made Fr. Aylmer Rector of Clongowes, with Fr. Matthew Gahan as Minister. In some unpublished reminiscences of Fr. Haly we learn that Fr. Aylmer changed the dinner hour from half past 12 to half past 3 o'clock. But after Fr. Aylmer's rectorship it was changed back to the earlier hour.

Amongst the founders of Clongowes a high place belongs to Fr. James Butler. He was a man of extraordinary ability and devoted-

ness, and inspired masters and scholars* with some of his own energy. His health gave way, and he died on the 22nd of August, 1821, aged 31 years; for his birthday was the feast of St. Stanislaus, 1790.

Just before this, Fr. Aylmer had been chosen to take part in the procuratorial congregation at Rome. The Russian Tsar had turned against the Jesuits, whom he had before befriended when all the world was against them. Fr. Aylmer arranged that three of the Fathers banished from Russia should come to Ireland—Fathers Casimir Hlasko, Francis Stackhowsi, and a fine-looking young Father whose Christian name was Adam, says Fr. Haly. With this help a school of theology was opened, and six English scholastics were sent over to join it—John Weston, John Scott, Henry Brigham, William Waterton (brother of the famous traveller and naturalist), James Carr, and Bernard Addis. These all completed their theological course in Ireland, and retained ever after very pleasing memories of their Irish sojourn.

When Fr. Robert Fulton, S.J., Provincial of Maryland and New York, came to Ireland as Visitor in 1886, the opening words of his first exhortation to the Fathers and Brothers in St. Francis Xavier's, Dublin, were these: "In Georgetown College, our oldest college in the United States, in the most prominent place in the refectory hangs the portrait of the Irish Fr. Kenney, as a memorial of his Visitation of the Province of Maryland, then the only one in America, and of the gracious results of that Visitation." He then, with discreet humility, went on to emphasize the inequality of the return, describing Father Kenney's mission as productive of method and organization. In reality, Fr. Kenney was sent twice to America as Visitor, first by Fr. General Thadæus Brzozowski in 1819, when he returned after a few months, and again in 1830 by Father Roothaan, when he spent three years in his arduous and delicate office, to the satisfaction of all. At some special season of difficulty during his American exile he seems to have written despondingly to the General; for Fr. Roothaan writes to him from Rome on the 12th of May, 1832, in the following terms:—

Quamprimum deletam ex animo R^æ Vestræ cupio suspicionem quasi R^æ V^æ parum fiderem. Quomodo potuit R^æ V^æ hoc persuaderi? Quodnam majus fiduciæ documentum dare possum quam nominando Visitatorem, et Visitatorem in partibus tam remotis? Ego vero profiteor et fiducium me habuisse cum Reverentiæ Vestræ munus tam difficile demandarem, et hanc meam fiduciam ex iis quæ huc usque isthic gessit esse confirmatam et

* One of these translated the whole of Cicero's oration, *Pro Milone*, into Greek, which won the admiration of a Fellow of Trinity College. Another (Jeremiah John Murphy), afterwards Master in Chancery, composed rapidly at a T.C.D. examination, some eighty or a hundred excellent Greek hexameters on a given subject.

auctam. Plane enim prudenter et juxta mentem nostram R^a V^a res gerit."

Again on the 23rd of October, in the same year, he writes:— "Ad consolationem R^æ V^æ dicam quod ex variis Missourianis litteris magna animi lætitia intellexerim optimum exitum habuisse Visitationem, præsertim quod ad cordis dilatationem et animarum conjunctionem firmandam multum conduxerit."

Finally, in a letter of Father Roothaan, dated from Rome, 21st September, in the following year, 1833, this phrase occurs:—

"Gratulor de laboribus in Americæ Visitatione exantlatis cum Dei gloria et illorum Nostrorum utilitate plurima. Dominus retribuet."

Fr. Kenney, who had been Superior of the Irish Mission almost continuously since 1812—Fr. Aylmer filling the office for three years after September 29th, 1817, and Fr. Esmonde for a year after 1820—upon his return from America, became the second Vice-Provincial in April, 1834; the first Superior, when Ireland became a Vice-Province in 1830, being Fr. Robert St. Leger, who had a second term of nine years before 1850, between Fr. Bracken and Fr. Curtis. He it was who later became Vicar-Apostolic of Calcutta.

It was chiefly between his two trips across the Atlantic—which at that time was considerably broader than it is accounted nowadays—that Fr. Kenney acquired his great and solid reputation as a preacher. In his style of eloquence, and especially in his slow and weighty delivery, he resembled O'Connell far more than Sheil. His retreats to the clergy were eagerly sought for. An aged bishop recalls in particular the overmastering tenderness and vehemence of his apostrophes to the crucifix, which he delivered with streaming eyes on some occasions; and he declares that his vivid recollection of Fr. Kenney's preaching had made him unable to relish any other preacher however eminent, even Fr. Thomas Burke himself. Fr. Aylmer, himself a most effective preacher, used to say that his greatest humiliation was to be obliged to preach from the same altar-steps from which Fr. Kenney had electrified the congregation the Sunday before. Naturally the crowd on such occasions overflowed into Hardwicke Street. Grattan is said to have expressed great admiration for Fr. Kenney's eloquence; and an eminent literary man declared that to listen to one of his well-prepared discourses was an exquisite intellectual treat. We may emphasize the phrase "well-prepared" as an excuse for remarking that the impressions of some who heard him when he was forced to speak without due preparation run counter to these enthusiastic testimonials. Fr. Kenney's personal character had no doubt a large share in the effectiveness of his words. He was the trusted counsellor of very many among the priests and bishops of Ireland. His own Archbishop, Doctor Murray, placed unlimited confidence in his life-long friend. When he wished to bring the famous J.K.L. round

from certain peculiar opinions, Dr. Doyle and Father Kenney were invited to dine at the Archbishop's house in North Cumberland Street,* where the points in question were discussed with the greatest fullness and candour (as we are assured), with the result desired.

However, we must not forget that this rapid and unmethodical sketch is not a biography of Peter Kenney, S.J. Will the purpose for which it is written allow a few particulars about some other Jesuits of this century?

(*To be continued.*)

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* *Quantum mutatus ab illo Hectore!* Not even a curate would lodge in Cumberland Street now. Dr. Murray soon removed to Mountjoy Square, where he died. We may stow away in this footnote a circumstance connected with Fr. Kenney's death, which has just been communicated to us. Fr. Manfredini told our informant that, when Fr. Kenney was at Rome in 1831, he fell ill, and the doctor proposed to bleed him. The patient thought it his duty to inform Fr. Manfredini that his medical adviser had warned him that it would be fatal to him to be bled. Fr. Manfredini referred the matter to the General, Fr. Roothaan, who, when Fr. Kenney repeated the statement, said "We shall call in a second physician, and what they both advise shall be done, for they understand best the climate and the present circumstances of the case." It was decided that the patient should be bled. He submitted cheerfully, and within twenty-four hours he was dead, 19th Nov., 1841, aged 62.

[*From* Woodstock Letters.]

CONTENTS OF No. VI.

Father Alfred Murphy, S.J. *By Father Russell, S.J.*

Some Short Memoirs of Early Irish Jesuits.
(*To be continued.*)
By Father J. McDonnell, S.J.

Further Testimonies to Father Peter Kenney, S.J.

A Contribution towards a History of the Irish Province of the Society of Jesus: Part I. *By the late Fr. John Grene, S.J.*

NOTICE.

Any source of information, whether in the shape of manuscripts, books, or personal knowledge throwing light on the early history of the Irish Mission, S.J., will be gratefully received by the Very Rev. Father Provincial, S.J., Presbytery, Upper Gardiner Street, Dublin.